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Mad wars destroy in one year the works
of many years of peace.

Time never fails to bring every exalted
reputation to a strict scrutiny.

The Cloud.

I bring fresh showers for the thirsting flowers,
From the seas and the steams;
I bear light shades for the leaves, when laid
In their noon-day dreams.
From my wings are shaken the dews that waken
The sweet buds every one.
When rocked to rest on their mother's breast,
As she dances about the sun.
I wield the flail of the flashing hail,
And then again I dissolve in rain,
And laugh as I pass in thunder.

I sift the snow on the mountains below,
And their great pines groan aghast;
And all the night 't is my pillow white,
While I sleep in the arms of the blast.
Sublime on the towers of my skyey bowers,
Lightning, my pilot, sits;
In a cavern under is fettered the thunder—
It struggles and howls at fits;
Over earth and ocean, with gentle motion,
This pilot is guiding me,
Lured by the love of the genii that move
In the depths of the purple sea;
Over the hills, and the crags, and the hills,
Over the lakes and the plains,
Wherever he dreams, under mountain or stream,
The spirit he loves remains;
And I all the while bask in heaven's blue smile,
While he is dissolving in rains.

The sanguine sunrise, with his meteor eyes,
And his burning plumes outspread,
Leaps on the back of my sailing rack,
When the morning star shines dead.
As on the jag of a mountain crag,
Which an earthquake rocks and swings,
An eagle alit one moment may sit
In the light of its golden wings.
And when sunset may breathe, from the lit sea beneath,
Its ardors of rest and of love,
And the crimson pall of eve may fall
From the depth of heaven above,
With wings folded I rest, on mine airy nest,
As still as a brooding dove.

That orb'd maiden, with white fire laden,
Whom mortals call the moon,
Glides glimmering o'er my fleece-like floor,
By the midnight breezes strewn;
And wherever the beat of her unseen feet,
Which only the angels hear,
May have broken the woof of my tent's thin roof,
The stars peep behind her and peer;
And I laugh to see them whirl and flee,
Like a swarm of golden bees,
When I widen the rent in my wind-built tent,
Till the calm rivers, lakes, and seas,
Like strips of the sky fallen through me on high,
Are each paved with the moon and these.

I bind the sun's throne with a burning zone,
And the moon's with a girdle of pearl;
The volcanoes are dim, and the stars reel and swim,
When the whirlwinds my banner unfurl.
From cape to cape, with a bridge-like shape,
Over a torrent sea,

Sunbeam-proof, I hang like a roof—
The mountains its columns be.
The triumphal arch through which I march
With hurricane, fire, and snow,
When the powers of air are chained to my chair,
Is the million-colored bow;
The spherefire above it soft colors wove,
While the moist earth was laughing below.

I am the daughter of earth, and water,
I pass through the pores of the ocean and shores,
I change, but I cannot die;
For after the rain, when with never a stain
The pavilion of heaven is bare,
And the winds and sunbeams, with their convex gleams,
Build up the blue dome of air,
I silently laugh at my own cenotaph,
And out of the caverns of rain,
Like a child from the womb, like a ghost from the tomb,
I arise and upbuild it again.

Shelly.

Fossil Footprints.

Dexter Marsh, a laboring mechanic of Green-
field, many years ago discovered on the flagging
stones with which he was laying a sidewalk,
what appeared to be the footprints of some
strange bird. The geologists pronounced them
to be such, and to belong to a period before the
creation of man. This discovery so excited the
curiosity and scientific ardor of Mr. Marsh, that
he has since made it his amusement to look for
such impressions, and he has traversed the val-
ley from the northern Massachusetts line to
Wethersfield, Conn., sometimes spending weeks
in quarrying rocks, with the sole view of dis-
covering these ancient tracks. In the last num-
ber of Silliman's Journal of Science, he gives a
brief account of his labors and success, from
which we may understand that the Connecticut
valley, in bygone ages, was a favorite resort of
birds that would have made no more of putting
men in their crops, than turkeys do of swallowing
grasshoppers.

Mr. Marsh has in his possession more than
eight hundred footprints of birds and quadru-
peds, beside having furnished many specimens
to others, in this and other countries. In some
cases these specimens are so distinct, as not only
to show the joints of the toes, but the perfect im-
pression of the skin. He has perfect tracks of
quadrupeds so small that a half dime will cover
the whole foot, and again others of birds where
the foot measures half a yard from the toe to
the heel, so that if the birds which made them
were proportioned like those we now have, they
must have stood twenty feet high! He has
sometimes followed the track of a bird thirty or
forty feet in the rock, the track becoming more
distinct the lower it went.

From Sartain's Magazine.
TALES OF THE PURITANS.
 The College and the Rectory.

BY PROFESSOR ALDEN.

[Concluded.]

CHAPTER III.

The elder Winthrop was called to London, with the prospect of being detained there during the whole of the brief period allotted for Henry's absence from his college. This would, perhaps, have been a source of less regret to his affectionate father, had not an incident occurred which made this the visit of Lord Evansworth. He was cousin to Lucy, and avowedly a suitor for her hand. His haughty bearing toward the plebeian student, and Lucy's chilling reserve when he was present, soon caused Winthrop to discontinue his visits. He met Lucy once or twice at the cottage, but there was a constraint in her manner which led him to believe that she did not desire any further intimacy.

"They say," said Mrs. Darbley, who had now partially recovered her health, "that Lord Evansworth is to marry the young lady at the rectory." Winthrop's features would not conform to the dictates of his will. It was in vain that he attempted to assume an aspect of indifference. He made no reply to the remark. She continued: "I was in hopes it might be otherwise; but it is well we have not the ordering of our lot. All things shall work together for good to those who love God."

"Has she told you that she is to marry Evansworth?" said Winthrop.

"I once mentioned the report; she blushed so deeply that I was convinced it was true, and said no more. When do you return to Cambridge?"

"Tomorrow. I have come to bid you good-by."

She bade him an affectionate farewell, and when he had gone, commended him long and fervently to the protection of Him who never slumbers nor sleeps.

Concealing his feelings from his mother, that she might indulge in no useless regrets on his account, he bade her adieu and returned to Cambridge. He soon repaired to the chambers of his friend at Christ's College. He found him sitting at his organ, refreshing himself, as he was wont, after the labors of the day, with the concord of sweet sounds. He was welcomed by a smile that lightened the load that lay upon his heart. His replies to inquiries made respecting his absence, revealed his acquaintance with Lucy Fones. The tones of his voice, as he pronounced her name, revealed to the quick ear of his friend the state of his affections.

"I recollect her well," said the young poet, "she is beautiful, but somewhat wedded to the past. And she is to be married to Lord Evansworth?"

"He is at her father's now."

Milton remained silent. He had no wish to pursue that theme.

Winthrop then alluded to the moonlight scene.

"The beauty," said Milton, "with which God hath garnished the earth, should have its counterpart in our souls. It was made to subserve a higher purpose than to awaken transient emotions of pleasure."

"It has but little influence on the great mass of men."

"But few receive the gospel, and of these but few give full illustration of its transforming power; yet who can doubt it was designed to every human soul? In order that beauty may form its image in the soul, it must be studied; its model must be sought in all the forms and appearances of things, not less carefully than did Ceres, according to the fable, seek her daughter Proserpine."

"Methinks you would give the whole of life to poetry. That cannot be the duty of all."

"The life of everyone should be a true poem. This one should set forth the grand and solemn epic; another, the sweet hymnings of the affections set in right tune by the hand of God; another, the melancholy numbers of sorrow, which must needs be in a world that sin has entered, and where the whole creation groaneth, and is in bondage until now."

"But were not this to neglect the cross-bearing service which Christ requires?"

"Nay, rather is it that service which gives symmetry and dignity to what had otherwise been disordered and of little worth. The grand and beautiful objects of creation, and the harmonies which fall upon the ear that is attent, will lift the soul above the mists of sense, which causeth most of our wanderings, and give to it those high impulses which fit it to become a laborer together with God."

"All are not fitted for the noble deeds which you would seem to require of all. There are diversities of gifts."

"Even so; but that excuses not those whom God designs for deeds of high enterprise from fulfilling their course. You have not yet formed your plans?"

"No further than the purpose to devote myself to God's cause."

"Not in the church; for that would require an accommodating conscience, which you possess not. The gifts with which you are endowed are for another work."

"What enterprise do you propose?"

"God hath kept the western world unpeopled, save by the few savages who wait for his law, and hath turned aside the followers of the man of sin. What saith his providence, but that an empire should there be founded, whose laws shall rest upon his holy word, where the church shall be coeval with the state—its safety, but not its

slave? God hath kept that land for his saints. There needeth haste to go up and possess it. It is because they linger, that the band of persecution has been permitted to be stretched out."

Winthrop made no remark, but gazed thoughtfully upon the speaker.

"You would ask," resumed Milton, after a moment's silence, "wherefore I go not myself? I have a work assigned me in this land, to which I would fain address myself, as ever under the great Taskmaster's eye. The divinest of arts must be rescued from the hands of the enemies of God, and consecrated anew to his glory. The minds of men, long wedded to error and enslaved by authority, must by the clear setting forth of reason and bold argument, be disentrained; and perhaps there must be resistance even unto blood. I would fain go with the lovers of a pure gospel to that land of unique beauty, there, amid the quiet of nature, to behold the bright countenance of truth, and assist in laying the foundations of an empire consecrated, from the first, to the great Governor of all, and furnishing a divine liberty to those who might follow. Mine is a different work; but, were it the meanest under-service, if God, by his secretary Conscience, enjoin it, it were sad for me, if I should draw back."

He leaned backward in his seat, and raised his eyes aloft, as if he would meditate; Winthrop, knowing his habits, withdrew, not without receiving the sweetest courtesy at parting.

The words of Milton sunk deep into Winthrop's heart. In fact, they seemed almost like a revelation from heaven. Day after day, as his studies would permit, he revolved the subject in his mind. He had heard of the Leyden Pilgrims, who a few years before had planted themselves at Plymouth. He was familiar with the name of Endicott, who, for a year or more, had been at Salem preparing the way. He acquainted himself with the movement under the auspices of White, of Dorchester, for sending over a large colony of "the best" on the following year. With his soul filled with a desire to take part in the noble enterprise, he returned home, prepared to present the matter to his honored father, though with slight hope of gaining his consent. To his surprise, he found that it had long occupied his father's thoughts. The transfer of the charter, the establishment of a government, and the emigration of a large number of puritans rested upon his decision. It was the sooner made in consequence of the visit of the son. The first Governor of Massachusetts began to dispose of his estate, and to make preparations for his removal to the new world. Henry was to remain at the university until the fleet was ready to set sail.

CHAPTER II.

The spring opened, and Winthrop bade farewell to the university. It was not without many

tears that he parted from his friend, who strengthened his heart by setting before him prophetic visions of the glory that was to follow. He returned to the place of his birth for the last time. He found that his beloved mother, whose soul was in the work, but whose health would not permit her then to make the voyage, was to remain, and to join her husband, Providence permitting, the following year. How sore a trial this was to the loving couple, can be understood only by those who can conceive of the intense affection they bore for one another. "It goeth very near to my heart," said the Governor to his wife, "to leave thee; but I know to whom I have committed thee, even to Him who hath taken an account of the hairs of thy head, and puts all thy tears in his bottle, who can and (if it be for his glory) will bring us together again with peace and comfort."

The hour of his departure drew near, and the heart of young Winthrop, notwithstanding the bustle of preparation, and the pressure of weighty cares, grew more and more heavy. It was not that he was about to leave the scenes of his childhood, for his adventurous spirit delighted in the prospect of a new world, and a community of God's chosen ones. With all his efforts, he could not tear away his affections from one who was to bless the dwelling of another. He had not seen her since Lord Evansworth's visit. His parents, aware, perhaps, of the state of his feelings, had forbore to make mention of her in his presence.

On the evening preceding the day on which he, together with his father, was to set out for the fleet, which was riding at anchor, waiting their arrival, he could not resist his desire to go and bid Lucy farewell. He knocked at the door of the rectory, and Lucy stood before him, so pale and wan that he started, and gazed upon her in silent surprise. With a faint smile she invited him to enter.

"You are not well," said he, in a tone of touching interest, which brought the tears to her eyes, and for a moment removed the paleness from her cheeks.

"I have not been very well during the winter," was her reply.

A long and embarrassing silence followed.

"I could not," said he, speaking with great difficulty, "bring myself to leave the land without bidding you farewell. The brief hours of our acquaintance were too pleasant"—his voice failed him. She bowed her head to conceal the fast falling tears. In the silence which followed the beating of their hearts was well nigh audible. At length she raised her head, and with a strong effort said, "I heard you were going on the morrow; I thought you could not go without seeing us, though for some cause you have long forsaken us." The plaintive tone of her voice again destroyed his selfpossession. Rallying as soon as

possible, he replied, "You cannot be ignorant of the cause." Her answer was a look of inquiry. "Your betrothment to Lord Evansworth."

"You speak of something which has not taken place—and never can," said she.

"Are you not to be the wife of Evansworth?" "Never."

"Lucy Fones," said he, rising and standing before her, "I have loved you as no one can know, save Him who formed my heart; and from the first moment that I saw you, I have struggled in vain to repress my feelings, from the belief that you were the betrothed of another."

A smile was upon her lips, while with great without cause; but doubtless it has been for the best."

He needed no other acknowledgment of her reciprocal affection. He seated himself by her side, and if other tears were shed, they were those of intensest joy.

But the morning was coming, and his arrangements were all made for the voyage. Must he relinquish his great work? Not on her account, for she was ready to make with him her home in the wilderness, though she might not leave on so short a warning. The advice of older heads and sympathizing hearts was taken.

It happened that a portion of the fleet destined for America lay at Southampton, and was not expected to sail for several weeks. It was decided that Henry should remain and take passage in that fleet. In the meantime the marriage was to take place. Lucy was then to take up her abode with her mother-in-law, with her to cross the ocean when the way should be prepared. Her feeble health forbade her going with her husband.

The parting day came, and though a smile was upon her lips as their last glance was exchanged, the load at her heart was such as cannot be described. Winthrop's heart was made strong by the late change in his prospects, and the bright hopes before him, and he went on his way rejoicing. He took passage in the same ship that had borne Carver and his fellow pilgrims across the waves—the May Flower, of ever-during fame. During the long voyage he labored to prepare his associates for the work before them. He won their entire confidence and love, and was regarded by them as one whom Providence had raised up to do great things for them in the wilderness.

The long-wished-for land hove in sight. On the first of July, 1630, the ship dropped her anchor in the harbor of Salem. The pious Endicott welcomed him on shore. The richest bloom of summer clothed the wild luxuriance of the landscape, and brought to mind the prophesy speedily to be fulfilled, "the wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

Winthrop rejoiced to hear of his father's safe arrival, and set out on foot to join him at the

sweet springs of Shawmut, on the day after he set foot on shore. In crossing a small creek at the very outset of his journey, he lost his foothold, and fell into the water, and was drowned. He had crossed the wide ocean to perish in a narrow stream!

The sad news was communicated on the following day, to Governor Winthrop, as he stood in the door of the cabin, for which he had exchanged his mansion in Suffolk. He listened in silence, and when the sad tale was ended, lifted up his hands, and exclaimed, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!"

The congregation assembled, and poured out their tears of sympathy and supplication before the Lord.

After a single day spent in retirement, Winthrop went out and in before his people, and no change was perceptible, save that his smile was fainter, and the tones of his voice a little more plaintive when pleading in prayer. In a letter written to his absent partner, he says, "We have met with many sad and uncomfortable things, as thou shalt hear; and the Lord's hand hath been very heavy upon myself, in some very near to me. My son Henry! my son Henry! ah, poor child! yet it grieves me much more for my dear daughter. The Lord comfort and strengthen her heart to bear this cross patiently. I know thou wilt not be wanting to her in this distress. Yet for all these things (I praise my God) I am not discouraged; nor do I see cause to repent or despair of those good days here, which will make amends for all. I do not repent my coming, and if I were to come again, I would not have altered my course, though I had foreseen all these afflictions."

Lucy escaped the distress anticipated by her loving father. Before the returning ship reached England, she had gone to join her husband in the spiritland.

Perseverance Conquers all Things.

In a speech of the Hon. Henry Clay, at the exhibition of the National Law School, at Ballston Spa, he said:

Constant, persevering application will accomplish everything. To this quality, if I may be allowed to speak of myself, more than to anything else, do I owe the little success which I have attained. Left in early life to work my way alone, without friends or pecuniary resources, and with no other than a common education, I saw that the pathway before me was long, steep, and rugged, and that the height upon which I had ventured to fix the eye of my ambition, could be reached only by toil the most severe, and a purpose the most indomitable. But shrinking from no labor, disheartened by no obstacles, I struggled on. No opportunity, which the most watchful vigilance could secure, to exercise my powers, was permitted to pass by unimproved.

From Howitt's Journal.

Little Viggo.

TRANSLATED FROM HANS CHRISTIAN ANDERSEN, BY MARY HOWITT.

My little Viggo wilt thou ride on horseback?
Then sent thee on my knee, my first, my best;
I am, like thee, a child in soul and body,
Then let us play till thou must go to rest.

See, I will be thy playmate as thou wiltest,
I will forget my tears, my heart-wrung sighs;
Let me upon thy rosy cheeks shower kisses,
And let me gaze into thy dear, brown eyes.

And wilt thou be my dear, my jewel?
Sweet smiles are nestling in each lovely dimple,
And, oh, thy mouth is sweet, thou dove of mine.

Each little flower thou lovest as thy brother,
And as a friend thou tell'st it that and this;
The whole wide world to thee is in thy mother,
And on her knees thou findest Eden's bliss.

Come, I will tell thee now a pretty story,
All in this twilight of the evening,
Will sing a low, sweet song until thou slumberest,
My little Viggo, my delight and pride!

Perhaps when thou art older, my beloved,
And I have journeyed to the land of shade,
When the green sods are piled above my coffin,
Then thou may'st sing the low, sad songs I made—

May'st think of her who oft and oft has borne thee
Within her arms, as loving mothers do;
The world it will forget me and my singing,
And how I loved! wilt thou forget them too?

From the Child's Friend.

Frank and Harry.

GOOD THINGS TO EAT.

Frank and Harry looked very happy one evening, as they seated themselves each in his little armchair, by a bright October fire, and looked up in their mother's face, waiting for her to begin the story she had promised to relate to them.

"Which do you prefer, boys," said she, "a true, or a made-up story?"

They thought awhile, and then Harry replied, "A made-up story, mother."—"A true one!" cried Frank.

"Who am I to please in this case?" she asked.

"I am the oldest," said Harry.

"Well, I'll give up to Harry," said Frank.

So their mother, after rubbing her forehead a little while, began thus:

Once on a time there was in a rich man's house, as there is in the houses of most rich men, a very large pantry full of everything you can imagine for the table, as beautiful and nice as possible. Such quantities of silver, and glass, and elegant china you boys never saw. Beside these things there was of course every sort of good thing to eat and drink. There was cake of all sorts, preserves from all parts of the world, pies of every description, all the different condi-

ments, in short, every good thing you can imagine. Among other things, there was common bread, and crackers, and biscuits of all kinds, and of the best quality.

Now, strange to relate, there was one day a very warm debate in this famous pantry. And it is about that, that I am going to tell you. It was begun by a large frosted plumcake, who happened to be placed near a respectable looking loaf of bread.

"It has come to my knowledge," said the cake, "that human beings always have some kind of ruler over them, and I think it would be our betters, so called, by electing some one of our number to rule over us. I would not thrust myself upon you, my friends, for this office, but if it should be thought by all of you, on account of my fine appearance and great character, that I am most worthy of it, I might be induced to take upon me this great care. The fact that I am thought so much of by good judges of such things is somewhat in my favor. I have a sweet nature, and am yet full of spirit of the first proof. I have spice enough in my constitution to bear trials, and to resist evil, and to produce an impression, and command respect; but it is not for me to praise myself. If all of you unite in choosing me for your head, I shall sacrifice my love of ease and retirement to the public good. I do not wish any party to set me up as a candidate; but you must all unite in preferring me to all others, or I shall not serve."

The cake was silent after this speech, but looked down with a sort of calm contempt upon the honest loaf of bread by his side, and gave him a push as he finished.

Next a large china pot of preserved quince began to speak. "It appears to me," said he, "that our friend the plumcake, notwithstanding his pretended modesty, is very anxious to rule over us, and shows a very good opinion of himself, and not a great regard for others. I saw him nudge the quiet, well-behaved loaf of bread as he finished. If you wish, my dear friends, to know my opinion of the fitness of the plumcake to be our ruler, it is this. I think he is too spicily, too rich, too grand, in short, too aristocratic; he would despise us all after he became our master. We want a more gentle, simple, and republican character, one who has more real sweetness of disposition than our friend can boast of, to govern us, one who would be agreeable to everyone of our society. If he has a slight acid or astringency in his nature, it might improve him, and make him more fit for the office, but it should be very slight, just enough to give relish and effective power to his character. Such an one, if you can find him, would be the right sort of governor for our community. You know best if you are so happy as to have such a person among you, who might be willing, if convinced it was for the public good, to take

upon himself the very heavy charge of ruling over you. But I repeat it again, he must possess the utmost sweetness of nature to bear his trials well and do all his duty. Sweetness is the first, the second, and the third requisite for this responsible post."

As the pot of quinces finished speaking, a great rattling was heard in the castors, and out spoke the mustard.

"I was disgusted," said he, "with the manner in which my Lord Plumcake recommended himself to the highest office in our gift, but that sneaking pot of quince has beat him out and out. Sweet forsooth, nothing but sweet will go down. And in these troublous times, I say right out what I mean. You want me and my men, pepper, and cayenne, and anchovies, and fishsauce, etc., etc., to rule over you. Now and then we may give you a little of our friend oil, but not often. I, mustard, am your man. I'll make their eyes water, and make the whole body politic alive again as it once was. Get me, if you can, for the public good. Who'd be governed by a conceited plumcake, or a pot of sweet quince, when we can have a pot of mustard for king? Is not mustard spoken of in the New Testament? And who'll show me a word there about plumcake or a pot of quince? Give us your votes, my men. I am your humble servant to command, and don't try to hide it."

"Three cheers for mustard!" cried out pepper and cayenne. "He is a most excellent person, and will govern like a saint," said the oil in the softest tone imaginable. "Three cheers for mustard!" cried the fishsauce.

And now there came from the superb decanter of wine a most musical sound, and in measured tones full of mirth and sprightliness the wine was heard to say:

"Friends, all of you—I am your natural master. Does it not in the Old Testament speak of wine that gladdeneth man's heart? Am I not called rosy wine? Have not the poets, from the earliest days of the history of man, praised me? I need not praise myself like friend mustard. To be sure I like his honest and downright way far better than the mawkishness of Squire Quince, or the rudeness of my Lord Plumcake; but you well know, Mr. Mustard, you are too fiery by far, honest as you may be, and that if you don't bite people's backs you do their tongues, and cause them to shed tears when you go very near them. But I make everyone so happy!—I am a right honest fellow—I open all hearts. I refrain from quoting Scripture again, but you all know how I was honored there. I am classical, I am aristocratic, and yet I am good-natured as a fool. Before the absurd temperance people began to persecute me, there was no birth, no marriage-feast, no death, but I was present at it. No man even preached without me to inspire him. I was indeed the king of this world. But these inspired lovers of cold water

have actually persuaded men that that insipid stuff, cold water, is more to be honored than I am; and here, in this great republic, if you will believe it, I am credibly informed they held a grand festival the other day, rang bells, fired guns, and sent up fireworks, because, forsooth, a whole lake of cold water was admitted into the city. This would make me melancholy, if anything could, but that is contrary to my nature. I make the best of things. All I can say is, if you elect me your chief, you will find me an easy, witty, jolly person, who has his own way, and lets other people have theirs, and do not borrow trouble of anyone. Time was when I should not have had to solicit attention, but I world honored me. Alas! it is not so now, I confess. But here, in this pantry, my superiority is, I think, admitted. I am, in fact, king here, and you have only to confess it."

When this harangue was finished, the salt, in the most decided tone, said these few words:

"It seems to me that it would be better, if we must have any ruler, which I am not in favor of, that we should choose one whose qualities all acknowledge to be good. Not all like mustard, not all are fond of plumcake, not all relish quince, many disapprove of wine, many think ill of all spices; but all the world approves of bread. I would name bread for our ruler."

"That would be ridiculous enough," shouted the cake. "Bread! forsooth," screamed mustard. "Bread is nothing without me," said the wine. "Without me, you mean," said the quince in a sweet under tone.

The bread very quietly said, as soon as there was silence, "What friend salt has said about me, applies only to himself. There is nothing in the world good without salt. It is one of the real necessities of life. My place may be filled by potatoes and the like, but not his. Great men, you know, are called the salt of the world. I desire no king, no ruler, but I wish you might have enough good salt among you to save you."

"Bread and salt to be our rulers!" cried out the plumcake, "that would be a good joke." "I am your man," said mustard.

"Nobody," cried a great pot of pickles, "has thought of me for the first office, whereas I am the very person you want. Your luxuriant, sweet plumcake, your fiery mustard, your tipsy wine, your stupid bread, your monotonous salt, are none of them fit for the place. I am sharp and knowing, and will make all my subjects obey."

"Nonsense," said the wine, with a loud laugh, and colored up with a good-natured indignation, "do you think we would have such a sour fellow as you to rule over us? I am the only fit person for you. I am sorry to have to sing my own praises, but the truth is, I have to do so nowadays, for those abominable Washingtonian teetotalers have driven me out of all society, except the very richest and best; they still cherish me,

all of them who have good sense; but I am not what I once was in the world; still, in this pantry, I must be—I am—king."

"No you are not," screamed the cake—"No!" cried the mustard—"No," snarled the pickles—while the poor bread and salt were somewhat amused and somewhat shocked at the noise, but held their peace.

In the midst of this noise and confusion, the lady of the house and her husband entered, and the brawling was no longer heard. It so happened that on this very day the master of this grand house, in which was this well-provided pantry, found out that he was a poor man, a beggar, owning rightfully, if he paid his debts, not one dollar. His wife was a noble-minded, good woman; she had long seen her husband was unhappy; his health, too, as well as his spirits had failed; and when she found it was only on account of his loss of money, she was relieved. He told her that he feared to let her know of his misfortunes. "I care nothing for myself," said she, "only get well, and go to work again, and all will be well." She agreed with him that they must sell everything but the barest necessities, and go without everything they could dispense with until he had made another fortune.

They had come into the pantry to give directions to the footman, who followed them, what to do with the superfluities and luxuries. "Take," said she, "the frosted cake home to the confectioners, the pickles to the grocers, and all the wine also. We will drink no more of it, and cannot afford it to our friends. Carry all the silver to the jeweler's, except those few spoons; he has promised me to take it at a fair valuation. Pack up all the china except those few plates and dishes, and this plain teaset. The castors are of silver, so take them also with the silver to the jeweler's."

"What," asked the footman, "shall I do with what is in the castors?"

"Throw everything away but the oil," said she, "that will do to oil the furniture and the rusty hinges in the small old house that we are going into."

"Throw them away, did you say?" asked her husband.

"Yes, my dear, Doctor W. said you must not take any condiments at all, neither pepper, nor mustard, nor cayenne, nor anything of the sort. Neither will I. Let us of all these good things, so called, keep only bread and salt; all the rest are injurious and bad. Let us turn them all out of doors, and have henceforth nothing to do with them. Let us drink no more wine, and let us take only water. Our true friends will drink it with us. I am actually disgusted with the very sight of this plumcake, and look with pleasure only upon this good honest loaf of bread. Let me give you a piece of it now, and let me get

you a glass of water myself, that you may see how well I can do without a footman, and how well I can serve you. Only have a brave heart, my dear."

Her husband could not speak; soul and body were exhausted, for he had suffered much; he took the bread and water from his wife, and felt that after all he was a rich and not a poor man.

In a few hours the pantry was cleared of everything but the bread and salt, and the few other necessities which they were forced to keep. In a few more days, in a very clean but very small closet, in a very small house, were arranged the few honest couple kept for themselves. In a nice tin box was a loaf of bread, and in a very clean, bright saltcellar, some very fine white salt. They alone ruled in this small pantry, where there was now peace and quietness. The master and mistress of the house were well and happy; he worked out of doors, and she within. He had recovered his health, and they both said they were happier than they had been since their weddingday.

E. L. F.

The Parent's Work.

You all recollect, my friends, that memorable fire which befell the city of New York, in the year 1835. It took place in the heart of that great emporium—a spot where merchants, whose wealth was like princes', had gathered their treasures. In but few places on the surface of the globe, was there accumulated such a mass of riches. From each continent, and from all the islands of the sea, ships had brought thither their tributary offerings, until it seemed like a magazine of the nations—the coffer of the world's wealth. In the midst of these hoards, the fire broke out. It raged between two and three days. Above, the dome of the sky was filled with appalling blackness; below, the flames were of an unapproachable intensity of light and heat; and such were the inclemency of the season and the raging of the elements, that all human power and human art seemed as vanity and nothing. Yet, situated in the very midst of that conflagration, there was one building, upon which the storm of fire beat in vain. All around, from elevated points in the distance, from steeples and the roofs of houses, thousands of the trembling inhabitants gazed upon the awful scene; and thought, as well they might, that it was one of universal and undistinguishing havoc. But, as some swift cross wind furrowed athwart that sea of flame, or a broad blast beat down its aspiring crests, there, safe amid ruin, erect among the falling, was seen that single edifice. And when, at last, the ravage ceased, and men again walked those streets in sorrow, which so lately they had walked in pride, there stood that solitary edifice, unharmed amid surrounding desolation, from the foundation to the copingstone unscathed, and over the treasures which had been confided to its

keeping the smell of fire had not passed. There it stood, like an honest man in the streets of Sodom. Now, why was this? It was constructed from the same materials, of brick and mortar, of iron and slate, with the thousands around it, whose substance was now rubbish, and their contents ashes. Now, why was this? *It was built by a workman.* IT WAS BUILT BY A WORKMAN. The man who erected that surviving, victorious structure *knew* the nature of the materials he used; he *knew* the element of fire; he *knew* the power of combustion. Fidelity secured granite, or *did not* put in stucco satisfied with outside ornaments, with finical cornices and gingerbread work; but deep in all its hidden foundations, in the interior of its walls, and in all its secret joints—where no human eye should ever see the compact masonry—he consolidated, and cemented, and closed it in, until it became impregnable to fire—insoluble in that volcano.

And thus, my hearers, must parents become workmen in the education of their children. They must know, from the very nature and constitution of things, a lofty and enduring character cannot be formed by ignorance and chance. They must know that no skill or power of man can ever lay the imperishable foundations of virtue, by using the low motives of fear, and the love of worldly applause or of worldly wealth, any more than they can rear a material edifice, storm-proof and fire-proof, from the bamboo and canebrake!

Until, then, this subject of education is far more studied, and far better understood than it has ever yet been, there can be no security for the formation of pure and noble minds; and though the child that is born today may turn out an Abel, yet we have no assurance that he will not be a Cain. Until parents will learn to train up children in the way they should go, until they will learn what that way is, the paths that lead down to the realms of destruction must continue to be thronged; the doting father shall feel the pangs of a disobedient and profligate son, and the mother shall see the beautiful child, whom she folds to her bosom, turn to a coiling serpent, and sting the breast upon which it was cherished. Until the thousandth and the ten thousandth generation shall have passed away, the Deity may go on doing his part of the work; but unless we do our part also, the work will never be done, and until it is done, the river of parental tears must continue to flow. Unlike Rachel, parents shall weep for their children *because they are*, and not *because they are not*; nor shall they be comforted, until they will learn that God in his infinite wisdom has pervaded the universe with immutable laws—laws which may be made productive of the highest forms of goodness and happiness, and, in his infinite mercy, has provided the means by which those laws

can be discovered and obeyed; but, that He has left it to us to learn and to apply them, or to suffer the unutterable consequences of ignorance. But when we shall learn and shall obey those laws, when the immortal nature of the child shall be brought within the action of those influences—each at its appointed time—which have been graciously prepared for training it up in the way it should go, then may we be sure that God will clothe its spirit in garments of *amianthus*, that it may not be corrupted, and of *asbestos*, that it may not be consumed, and that it will be able to walk through the pools of earthly temptation, and come forth white as linen that has been washed by the fuller, and pure as the golden wedge of Ophir that has been refined in the refiner's fire.—*Horace Mann.*

The Schoolhouse.

The district schoolhouse is an exponent of the neighborhood to which it belongs. It is a guide-board, on which every passer by may read the general characteristics of the inhabitants of the district. Their taste, their habits, their scale of mental and moral elevation, are there very accurately delineated. The schoolhouse will not lie. In building and keeping it the people show themselves—they tell to the world who they are and what they are. There may be, and often are, some individual families that are exceptions to the general rule; but the *schoolhouse*, and those families of which it is an index, gives character to the neighborhood. A neat, convenient, comfortable schoolhouse, tells unequivocally of the intelligence, enterprise, and public spirit of the inhabitants; while a shabby house, with broken windows, swinging clapboards, gaping airholes, and broken walls, bespeaks a neighborhood ignorant, penurious, and vulgar. The drunkard may as well shake the sign of his vicious habits from his bloated face and blood-shot eyes, as a district conceal their own characteristics which are hung out upon their schoolhouse.

An entire want of out-door conveniences tells a plain but *painful* story of the purity and morals of the community. In such a schoolhouse children cannot imbibe virtuous principles or form virtuous habits, nor can parents be very refined on this point, so long as they subject their children to the associations growing out of these inconveniences. This is a point on which I cannot be too earnest. It may seem to many as of little consequence now, but before many years have passed away you will be apprized of the truth, that weeping eyes, and bleeding hearts, and blighted hopes, for profligate sons and ruined daughters, are a poor consolation for this criminal remissness now.

Another fact frequently noticed in this investigation is, that in many instances horses and cows are better provided for than the school chil-

dren. They have shelters for cold weather more comfortable, more carefully and expensively fitted up. More pride is shown in the external appearance of barns and stables, than of some of those buildings dedicated to the development of immortal minds. Almost any one of our prosperous farmers would feel himself disgraced if some of our schoolhouses should be placed among his out buildings, as an appendage to his property, and some of them would hesitate long before they would use them for any of their domestic animals. Their external appearance, at least, would be quickly improved. Beside, the children are not wanting in perceptive faculties. *These things must be done, and permanent ones to, on their young minds; they soon measure the estimate of education, refinement, and morality in the parent's mind, and graduate their own by it; the stream cannot rise higher than the fountain, neither can they rise above the example and associations by which they are continually surrounded; hence it is a difficult and thankless task for the teachers in many of our districts to create a taste for anything intellectual or refined. It is true that some children will go beyond their parents in the common branches taught in our schools; yet they must go to some other place, and be subjected to other influences, they must leave behind them their schoolhouse and neighborhood, and all their attendant associations, and as much as possible the entire remembrance of them, before their intellectual tastes can be improved, or their emotions and habits elevated.*—*Sussex Co. Home Journal.*

Washington.

He was not a despot. He founded the political liberty the same time as the national independence of his country. He used war only as a means of peace. Raised to the supreme power without ambition, he descended from it without regret, as soon as the safety of his country permitted. He is the model of all democratic chiefs. Now you have only to examine his life, his soul, his acts, his thoughts, his words; you will not find a single mark of condescension, a single moment of indulgence, for the favorite ideas of democracy. He constantly struggled, struggled even to weariness and to sadness, against its exactions. No man was ever more profoundly imbued with the spirit of government, or with respect for authority. He never exceeded the rights of power according to the laws of his country; but he confirmed and maintained them in principle as well as in practice, as firmly, as loftily as he could have done in an old monarchical or aristocratical state. He was one of those who knew that it is no more possible to govern from below in a republic than in a monarchy—in a democratic, than in an aristocratic society.

Guizot.

To domineer over subjects or servants is evidence of a low mind.

Man.

My God, I heard this day,
That none doth build a stately habitation,
But he that means to dwell therein.
What house more stately hath there been,
Or can be, than is Man? to whose creation
All things are in decay.

For man is everything,
And more. He is a tree, yet bears no fruit;
A beast, yet is, or should be, more;
Reason and speech we only bring.
Parrots may thank us, if they are not mute;
They go upon the score.

Man is all symmetry,
Full of proportions, one limb to another,
And all to all the world besides.
Each part may call the farthest brother;
For head with foot hath private amity,
And both with moons and tides.

Nothing hath got so far,
But Man hath caught and kept it as his prey;
His eyes dismount the highest star,
He is, in little, all the sphere.
Herbs gladly cure our flesh, because that they
Find their acquaintance there.

For us the winds do blow,
The earth doth rest, heaven move, and fountains flow.
Nothing we see but means our good,
As our delight, or as our treasure;
The whole is either our cupboard of food,
Or cabinet of pleasure.

The stars have us to bed,
Night draws the curtain, which the sun withdraws.
Music and light attend our head.
All things unto our flesh are kind,
In their descent and being; to our mind,
In their ascent and cause.

Each thing is full of duty;
Waters united are our navigation,
Distinguished, our habitation;
Below, our drink; above, our meat;
Both are our cleanliness. Hath one such beauty?
Then how all things are neat!

More servants wait on Man
Than he'll take notice of. In every path
He treads down that which doth befriend him
When sickness makes him pale and wan.
Oh, mighty love! Man is one world, and hath
Another to attend him.

Since, then, my God, Thou hast
So brave a palace built, O, dwell in it,
That it may dwell with thee at last!
Till then, afford us so much wit,
That, as the world serves us, we may serve Thee,
And both Thy servants be.

Herbert.

For the School Friend.

School Government.

Mr. Editor:—Allow me, if you please, a brief hearing on the subject of *school government*. I adopt, as my motto, "Governments are maintained by rewards and punishments." And in support of this, I appeal to the *fact*, that civil governments are so maintained; also, that family government is maintained in the same way; also,

that the government of God, as set forth in revelation and nature, is based upon the same principle; and, finally, that man is so constituted, that the fear of punishment, and the hope of reward, are the strongest incentives to action.

In this age of morbid sensibility, some would abolish capital punishment. But all the sophistical reasoning, with which they attempt to sustain their views, may be exposed by the fact, that "whosoever sheddeth man's blood, by man shall his blood be shed." This is right. And no subterfuges of expediency, etc., can prove that the murderer should not pay the forfeiture of his own life. Likewise, in this age of improvement in arts and sciences, and the adapting of means to the desired end, some, I think, are *ultra* in their views of school government.

Man is of the same compound nature *now* that he ever was; and it is a *fact* that divine legislation has established this self-evident truth, contained in my motto (See Deut. xxi, 18-22, Prov. xiii, 24, and Heb. xii, 7), and that God's dealings with mankind are only the development of this truth. But some object to corporeal punishment, because it is too often injudiciously applied. Well then, let us condemn its *abuse*, and not its proper use.

I have said that man is not wholly intellectual, but has likewise an animal nature. Now it is the result of all experience, that the animal nature, the *will*, in childhood, and sometimes in youth, is stronger than the reason, or intellectual nature. Thus the infant manifests a stubborn *will*, before his reasoning powers are developed. And in his case, physical means must be resorted to, in order to establish the authority of the parent. The *will*, once subdued, will gradually comply with the dictates of *reason*, as the mental and moral faculties are cultivated and matured. But the *will*, unsubdued, will acquire strength with the growth of the child, and when sent to school, must be made to yield in some way; and, from the Bible, the history of mankind, and more than twenty years' experience in teaching, I am led to the conclusion, that "the rod," in many cases, is the best and only means to subdue the stubborn will. The principle of corporeal punishment is right, and I never find, among my personal acquaintance, any who deny it, even among those who object to its use.

I do not say that *reason* and *persuasion* should not be used, and freely used; but I do say, without fear of successful contradiction, that there is no impropriety in using the *rod*, as a *dernier resort*; and, further, I have found, by long experience, that the fear of a whipping will deter the unruly in school, when nothing else will, as some scholars, by the perversity of their natures, or mismanagement at home, are not susceptible of any other appeal. When the teachers' authority is established, even by the principle of fear, it may be rendered salutary by a course of reasoning and moral suasion. The fact is, that the

very idea of *law* presupposes that a penalty is annexed to its violation; and the penalty should be such as can be appreciated by the offender; and if any are not susceptible of the power of reason and persuasion, they must feel the force of coercion. Now, since we are more readily affected by what is tangible to our senses, the rod should *sometimes* be used, and *always* feared.

Under favorable circumstances, I think a resort to corporeal punishment unnecessary in most cases of discipline in the family and school. In fact, I have had some schools for a year without it except in one solitary instance. By proper management of the intellectual and moral faculties, together with the fear of punishment of some kind, as a *certain* consequence of disobedience, and the whip, as a *dernier resort*, I have seen the schoolroom orderly, quiet, and studious.

It has been said that, because punishment cannot of *itself* reform the offender, but only prevent a repetition of the offense, therefore, if we were sure the offense could not be repeated, we should not punish. But assuredly this is a mere sophism, for the penalty of violated law is inflicted according to the principle of *justice*, and for the praise of those who do well, as well as to prevent a repetition of the crime, and prepare the way for a reformation, when reason and moral suasion shall have done their work.

Respectfully,

C. PARKER.

Lazy Beavers.

It is a curious fact, says a trapper, that among the beavers there are some that are lazy, and will not work at all, either to assist in building lodges or dams, or to cut down wood for their winter stock. The industrious ones beat these idle fellows, and drive them away, sometimes cutting off part of their tail, and otherwise injuring them. The "Paresseux" are more easily caught in traps than the others, and the trapper rarely misses one of them. They only dig a hole from the water, running obliquely toward the surface of the ground twenty-five or thirty feet, from which they emerge, when hungry, to obtain food, returning to the same hole with the wood they procure, to eat the bark. They never form dams, and are sometimes to the number of five or seven together; all are males. It is not at all improbable that these unfortunate fellows have, as is the case with the males of many species of animals, been engaged in fighting with others of their sex, and after having been conquered and driven away from the lodge, have become idlers from a kind of necessity. The working beavers, on the contrary, associate, males, females, and young together.—*Audubon and Bachman*.

☞ "Critical remarks," may be made by anybody. An ass may bray at Bunker Hill monument, but he cannot build one.

THE SCHOOL FRIEND.

CINCINNATI, OCTOBER 1, 1849.

"Education—the Bulwark of Liberty."

M. HAZEN WHITE, EDITOR.

To All who receive this Number of the School Friend.

It will be remembered, that our terms for the School Friend are *cash*. We make no charge to anyone, but send only to those who have paid in advance. This course is rendered necessary, by the very low price fixed upon it. No educational periodical in the United States is furnished at so low a rate, in proportion to the quantity of matter furnished, the mechanical execution, ^{and} as yet quite a large number of the ~~last~~ ^{present} number commences a new volume. ~~last~~ ^{last} volume have not renewed their subscriptions. We therefore send this number to all our old subscribers. We dislike to part company with them, for other reasons than the one which, we confess, is most important, viz., the desire for the amount of their subscription. It is pleasant, and therefore easier, for an editor to write to many readers, than to a few. Again, it is our aim and hope to be of some service in promoting the cause of education. The extent of this service must necessarily be greatly dependent on the number of our subscribers. We do not hope to make, directly, any pecuniary profit from the publication of the School Friend. We shall be contented if, in the end, it *costs* us nothing. We are therefore ready to expend all that may be received for our paper on the paper itself. Hence it becomes a matter of personal interest to each of our subscribers to increase our subscription list as much as possible.

We think the School Friend has already the largest circulation of any educational paper in the West. We desire the largest in the United States. The commencement of a new volume affords a favorable opportunity to new subscribers. We respectfully urge our friends, and the friends of education, to send as many such as possible.

We repeat that we are compelled to adhere strictly to the *cash system*. The next number will, consequently, be sent only to such as have forwarded their subscriptions for this volume. All who wish to receive it, should forward the amount without delay. Be careful to give the *post-office address*. Some seem to think, that in renewing subscriptions, it is only necessary to give the name of the subscriber. This would put us to the trouble of going over our mailbook (some hours' work), for each one. The name, the postoffice, county, and state, should be given in full.

To a Young Teacher.

C— M—:

In your late letter, you mentioned that you intended to engage in teaching in November, and requested me to give you some hints respecting the general arrangements of a school, and make other suggestions which would be useful to you. I am happy to learn that you have determined to be a professional teacher, and that you speak of teaching as a profession. It should be regarded as such, and should afford abundant support for those who engage in it. I regret, exceedingly, that those who wish to become teachers have not the desired facilities for preparing themselves, thoroughly, for the duties of their profession. I mean, Normal Schools and permanent Teachers' Institutes. Such schools are needed in every State in the Union, and it may be regarded as a settled principle, that those States which provide the most ample and efficient means for the qualification of teachers and the education of children,

will be the happiest, and, in the highest sense of the word, the most prosperous communities. There are three colleges in this city, where young men may learn to relieve and cure the sick, who are often made so in consequence of ignorant or willful violation of the laws of their nature, and which they ought to understand; but there is not one college or school in the whole State, which pretends to qualify teachers for the exalted office of educators. Men have yet to learn that it is not a small undertaking to unfold a child's capacities philosophically and completely. The teacher needs a preparatory course of study and experimental initiation in his duties quite as much as the lawyer or physician; but, until he has the proper facilities at hand, he must seek the light that he needs from other sources. You have chosen a noble profession; none can be more exalted, not even that of the Christian ministry; for a complete education stops not short of a full development of the child's religious or spiritual nature; and if he is true to this exalted nature, and obeys the laws which the Creator has imposed upon him, he will fulfill his mission on earth, and be fitted to enjoy the inconceivable happiness of heaven.

There are those who call teaching a "dog's life," "up-hill business," and the like. Such persons do not understand the nature and the dignity of the teacher's work. Having failed to survey the ground accurately, at the commencement of their career as teachers, they are constantly making mistakes. They make no previous preparation for daily duties; they take no interest in their profession; they display no skill in adapting means to ends in overcoming difficulties; they read nothing that will enlighten them respecting their duties; hence, to them, teaching is *truly* the life of a drudge, instead of being one of the most delightful employments. The sooner they change their occupation, the better, for the cause of education. As you have not enjoyed the advantages of a Normal School, you must rely more upon yourself. There are some valuable educational works now very accessible, which you should obtain at any pecuniary sacrifice, and carefully study. The December number of this volume contains a list of useful works upon teaching and schoolkeeping. "Abbott's Teacher," "Pages Theory and Practice of Teaching," and "Horace Mann's Lectures," are in the list, and will be found invaluable aids. The "Lectures and Proceedings of the American Institute of Instruction," from 1830 to 1849, embracing more than one hundred and fifty lectures and essays upon important topics, by distinguished teachers, contain a mine of intellectual wealth and practical experience. Nothing can supply the place of some of these works. In connection with them, you should pursue a regular course of reading, illustrating all those topics you are called upon to teach,—otherwise you will soon fall into a certain routine, and become rusty and uninteresting. You must keep yourself fresh as the morning dew, by constant reading and thought. You should know what every teacher has made known respecting his experience, that you may have abundant materials for your plans. The plans of others must first be recast, and made your own, before they will avail you much. "Abbott's Teacher," or "Page's Theory of Teaching," will afford you much valuable information respecting the general arrangements and management of a school. Mr. Abbott discovers one great secret of success, in the skill and tact which he displays in adapting means to ends. His little book abounds in common examples of evils which he removed by management, instead of resorting to force, which, in many instances, would have served only as a partial remedy. The old law of force is an iron way of governing a school. I will give you one illustration of the opposite method. A few days since, I met the able Principal of the Perrysburg Union School. During the interview, we had occasion to "peak of the destruction of school property, the defac-

ing of desks, etc. The following plan is adopted in the Union School to preserve school furniture and desks: When a desk is found defaced, it is immediately taken down and repaired at the expense of the pupil who caused the injury. An instance actually occurred. Two misses, who occupied one desk, unintentionally, perhaps, poked out the putty which filled the little cavities over the nail heads. As the desk was painted, the holes marred its appearance. As soon as the teacher observed them, he ordered the desk to be taken down and sent away to be repaired; in the meantime the young ladies were without one. It was soon replaced, but they were not allowed to resume their usual seats, until the expense of repairs was paid. At first the young ladies refused to pay it. A few days, however, brought them to their senses, and they returned to their own desk again. This is an admirable and efficient plan, which the school directors fully sustain. If this is an index of the whole school arrangement, we cannot but have every reason to expect the establishment of their Union School, and the expense which has been necessarily incurred.

The July number of the School Friend contains some general directions for the management of a School. These are useful as far as they go. In arranging your school, you should regard the age and advancement of your pupils. If you are obliged to make a large number of classes, you will have more lessons than you can justly attend to in one day. Should you be situated thus, arrange some of your classes, so that they will recite alternately at the same hour on different days. For example, a class in history and geography may recite, one day, in history, the next day, at the same hour, in geography. Other classes may do the same. The most important studies should receive the most attention. Spelling should be daily attended to. It is not absolutely necessary that a pupil should recite daily in every study he is pursuing. A class in reading will learn more rapidly and understandingly, with three exercises weekly, properly conducted, than with double the number, carelessly hurried over. It will be well to prepare a programme of all your exercises as soon as convenient after commencing school, arranging each in the order you intend it to come, and specifying the time allotted to the exercise, taking care to allow for recesses, necessary interruptions, and explanations. The same class should not, when it can be avoided, have two consecutive recitations. Time should intervene for rest and thought. The attention cannot be held a long time unless the recitation is made remarkably brilliant.

One word respecting government. The teacher ought to act upon the principle of selfgovernment as much as possible. Pupils should be made to feel that they generally know what is right, and how to conduct. They should be made to feel that it is far better and pleasanter to do right, voluntarily, than to be compelled. Pupils should be put upon this principle until they show, by their conduct, that they require to be governed by their teachers. Make your pupils love to control themselves as they should, and show them that it is unworthy in them not to do so. I would earnestly strive to bring out the power of selfgovernment. It is the only way to make a self-governing people. I refer to this particularly, because it seems to be a very common feeling with school children, that they are to be governed wholly by the teacher, and that it is not necessary to govern themselves. There are other matters which must be reserved for future consideration. I will merely add, that you should ALWAYS LIVE TO THE TRUTH, not only in your school, but in your private studies, that is, be true in everything.

The American Institute of Instruction.

The American Institute of Instruction held its Twentieth Annual Meeting, at Montpelier, Vt., commen-

cing August 14th and terminating on the evening of the 16th.

This Institute was formed twenty-one years ago, thro' the instrumentality of several gentlemen who were either teachers or friends of education, residing in, or near Boston. Judging from the lectures annually delivered before, and subsequently published by the Institute, it has been well sustained from the beginning. It has held meetings in all the New England states; and such is its distinguished character, that it is a high privilege for the citizens of any town or city, to enjoy its lectures or discussions.

"Its grand and only object is to elicit and disseminate sound and practical views upon the subject of popular Education more extensively and thoroughly throughout the community, and thus lead to real reform and progress in the educational systems in the country." It has already published more than *one hundred and fifty* lectures and essays upon topics interesting to the teacher. These lectures have been delivered by some of the most experienced educators in the country. The common schools, private schools, academies, colleges, and universities of our country have all been ably represented. The whole subject of education from the primary school to the university has been thoroughly discussed. Since its organization the common school systems of New England and New York have been greatly revised and improved. "Most of the teacher's associations now in operation, boards of education (through which some of the more gifted minds in the country have been brought to bear directly on the schools) and normal schools, owe their inception to the institute. The improvement in schoolhouses, uniformity in class-books, school apparatus, responsibility of school committees, more adequate compensation of teachers, and, consequently, higher qualifications for their office; these, and many more connected with the great subject, were introduced and discussed by the institute, again and again, before they became matters of final legislation by our state government."

The last meeting was well attended, and passed off pleasantly and profitably to all interested. "A comprehensive system of free schools, embracing in its course of instruction and discipline, education, physical, moral, intellectual, full and harmonious; the re-organization of existing school systems, so far as may be necessary, to the essential establishment of union schools; that is schools of these grades—primary, intermediate, and high; strict order and discipline to be constantly maintained in schools of every grade; the Bible as the grand moral textbook in all the schools;" the doctrines were pressed upon the attention of those in attendance, with zeal and ability.

On Teaching Arithmetic.—No. 22.

BY JOSEPH RAY, M. D.

Professor of Mathematics in Woodward College.

LEAST COMMON MULTIPLE.

The subject of the least common multiple stands in somewhat the same relation to fractions as that of the greatest common divisor. Unless it is understood, it is impossible for the pupil to comprehend fully the reason of the process for reducing two or more fractions to the least common denominator.

In teaching this subject, the first step is to give the pupil a clear idea of a *multiple* of a number. In doing this, such questions as the following may be asked:

What number is a multiple of 3?

Why is 6 a multiple of 3?

Name several numbers that are multiples of 3.

Name several numbers that are multiples of 5, of 7, and so on.

The second step should relate to a *common* multiple of two or more numbers; and in connection with this, exercises like the following may be employed:

Name a common multiple of 2 and 3.

Name other common multiples of 2 and 3.

Why is 12 a common multiple of 3 and 4?

Why is 20 not a common multiple of 3 and 4?

Name several common multiples of 3 and 4, of 4 and 5, of 2 and 5, and so on.

Let it be shown that for any given numbers, an unlimited number of common multiples may be found, of which the smallest is termed the *least common multiple*.

Having shown what the least common multiple is, the next step is to show that the least common multiple of two or more numbers must contain all the prime factors in those numbers. Thus, any common multiple of 3 and 4, which are the same as 3 and 2×2 , must contain the prime factors, 3, 2, and 2; for if it does not contain these factors it will not be divisible by both 3 and 4. After this it is easily shown that the least common multiple must contain *only* the prime factors in the different numbers, and that when two or more of the numbers, of which it is required to find the least common multiple, contain a *common* prime factor, it must be taken *only once* in selecting the prime factors to form the least common multiple. Thus, if it were required to find the least common multiple of 6 and 10, we observe that $6 = 2 \times 3$, and $10 = 2 \times 5$; now 2 is a prime factor common to both numbers, and to get a common multiple of both numbers, it is necessary to take the factor 2 only *once*. Omitting 2, and taking the product of the remaining factors, we have $2 \times 3 \times 5 = 30$ for a common multiple of 6 and 10. Now this is a common multiple because it contains *all* the prime factors that are found in either of the given numbers, and it is their *least* common multiple because it contains no prime factor not wanted in dividing by one or the other of the given numbers.

When the subject is thus presented to the pupil, it is easy to explain the method of finding the least common multiple, by separating the given numbers into their prime factors, and this is the method, the nature of which the pupil can most easily understand.

The other method of finding the least common multiple, viz., by arranging the given numbers in a horizontal line, and then dividing by any *prime* number that will divide two or more of them without a remainder, etc., depends on the same principles as the first method, and is easily explained when that is understood.

It is proper to observe that the rule given in a number of arithmetics for finding the least common multiple, is defective. The direction is to arrange the given numbers in a horizontal

line, and then divide by *any* number that will divide two or more of them without a remainder, etc. Now this rule will always necessarily give a common multiple, but in many cases it fails to give the *least* common multiple. The cause of the failure in any particular case can be readily pointed out by anyone who understands the principles on which the true rule is founded.

Teachers' Institute.

The Teachers' Institute met according to arrangement, on the 20th ult., in the Xenia Union Schoolhouse, and was organized by the election of W. S. Bratton, president, and A. C. Junkin and D. W. Gilfillan, secretaries.

Lectures were given for five successive days on the subjects of mental and written Arithmetic, English Grammar, Geography, Elocution, Physiology, etc., by J. Hurty, A. M., and others. The number of teachers in attendance was twenty-eight. At the close of the Institute, the following resolutions were reported by the committee appointed for that purpose, and were unanimously adopted by the Institute:

PREAMBLE.

Whereas, The peace, prosperity, and happiness of any people depend upon the intellectual and moral education of the masses; and, *whereas*, the common schools of Ohio are the nurseries through which the masses of her sons and daughters must pass, and in which they must be prepared for the high and responsible duties of free and sovereign citizens of this great and rising State, and in whose hands, as citizens, legislators, and governors, will rest the destiny not only of this State, but of this mighty Republic: Therefore,

Resolved, That it becomes the duty of every citizen and friend of education to exert all his energies for the improvement of the common schools of our state.

Resolved, That teachers, in order to improve the condition of our schools, must elevate the standard of their profession by better qualifying themselves for the faithful discharge of its duties.

Resolved, That we are convinced of the utility of "Teachers' Institutes," because in them teachers are awakened to thought and reflection; they are brought to see the necessity of further improvement in all things pertaining to their important profession, and they have presented to them the best methods of imparting instruction and of governing schools, and thus they are led out of the old routine of school teaching to pursue a more useful and rational course.

Resolved, That the thanks of the Institute are due to Mr. Hurty, for the able and independent manner in which the various topics discussed by him have been presented, and that we are grateful to him for the many practical suggestions made by him, which, if reduced to practice by us, will effect an entire change in our schools.

Resolved, That the thanks of the Institute be

tendered to Doctors Drake and Towler, the Rev. Messrs. Bowman and Miller, and Judge Mills, for their able and interesting addresses delivered during the different sessions of the Institute.

Resolved, That it is the duty of all teachers to cultivate a friendly feeling, by visiting each other's schools, and by holding teachers' associations.

Resolved, That we recommend an Institute to be held sometime during the coming spring, and that we use our influence to have a full attendance of the teachers throughout the county.

Resolved, That the thanks of this Institute are due to the directors of this school for the use of the house during its sessions.

D. W. GILFILLAN,
A. C. JUNKIN,
ANDREW AMYX.

The following resolution was adopted:

Resolved, That the proceedings of the Institute be published in the "Torchlight" and "School Friend."

W. S. BRATTON, *President*,

D. W. GILFILLAN, } *Secretaries.*
A. C. JUNKIN, }

Youthful Merit.

JAMES DEKAY.

On the arrival of the "Pacific mail steamship California," at San Francisco, under command of Capt. Forbes, from this city, on her first voyage hence, but two individuals of the ship's company which left New York in her remained faithful to their duty. One was Capt. Forbes himself; the other a mere lad, James Dekay, son of Dr. James E. Dekay (a gentleman well known in the scientific circles, and now residing at Oyster Bay, on Long Island). This lad, though offered large pecuniary inducements to disregard his obligations to the service he had entered upon, "among the faithless was faithful found," and his conduct was of course reported to the company. He had entered into the service to acquire a practical knowledge of steamenginery, and though still too young to take any responsible station in that department, he was immediately ranked as an assistant engineer, with high pay, and only awaits age and experience to find himself in a position which is reached, in anticipation of years, but by peculiar merit and fidelity.

The Pacific Mail Steamship Company, not willing that conduct so meritorious should pass without some additional notice and token of approbation, has provided a rich and excellent gold watch for this lad, and caused to be inscribed upon it as follows:

"A good name is rather to be chosen than great riches."

Presented by the

"Pacific Mail Steamship Company" to
James Dekay, for fidelity to duty under trying circumstances,
July, 1849.

This elegant watch has been sent to Dr. Dekay, the father of the lad, to be forwarded by him to his son, accompanied by a letter from the President of the Company. Both the watch and the letter we happened to see before they reached the doctor, and we have been allowed to transcribe the inscription as above, and now also the letter alluded to, which is as follows:

PACIFIC MAIL STEAMSHIP COMPANY, }
New York, 21st July, 1849. }

DOCT. JAS. E. DEKAY, Oyster Bay, L. I.:

My Dear Sir—It gives me sincere pleasure to transmit with this a watch, which I have been directed by "The Pacific Mail Steamship Company" to present to your son, James Dekay, attached to the "California," for fidelity to duty under trying circumstances. In the simple fact that but two of a large ship's company were faithful to their trust, and that he, with an humble present position, and the trials of an arduous profession in perspective, was one of them, you may learn, without comment from me, the reason of the company for presenting to him some token, to which he may hereafter refer, as a proof of the admiration and esteem of his employers.

This act of duty, in which he has proved so far superior to his associates, is an earnest that our wishes for his advancement will be fulfilled. I am, very truly and respectfully, your friend,

WM. H. ASPINWALL, *President*.

We are not prepared to say what emotion the simple reading of the foregoing may produce on our readers, but we are free to say that, while transcribing from the originals the inscription and the letter, we felt that any man might wish to be the father of such a boy, with a well-earned reputation for fidelity and good conduct, rather than of one who, regardless of principle, should return with cartloads of gold from California.

N. Y. Com. Adv.

The Divisibility of Matter.

To be convinced of the infinite divisibility of bodies, we have only to walk into a garden, and inhale the sweet incense that rises from a thousand flowers. How very small must be the odoriferous particles of a carnation, which diffuse themselves through a whole garden, and everywhere meet our sense of smell! If this is not sufficient, let us consider some other objects of nature, as, for instance, one of those silk threads, the work of a poor worm. Suppose this thread is three hundred and sixty feet long, it weighs but a single grain. Again, consider into how many perceptible parts a length of three hundred and sixty feet can be divided. A single inch may be divided into six hundred parts, each as thick as a hair, and consequently perfectly visible. Hence a single grain of silk can be divided into at least two million five hundred and ninety-two thousand parts, each of which may be seen without the help of a microscope. And as every one of these parts may be again divided into

several more millions of parts, until the division is carried beyond the reach of thought, it is evident that this progression may be infinite. The last particles which are no longer divisible by human industry, must still have extension, and be consequently susceptible of division, though we are no longer able to effect it.

Again, if we examine the animal kingdom, we shall discover still further proofs of the infinite divisibility of matter. Pepper has been put into a glass of water, and on looking through it with a microscope, a multitude of animalcules were seen in the water, a thousand million times less than a grain of sand. How inconceivably minute, then, must be the feet, muscles, nerves, and organs of sense in these animals! And how small their eggs and their young ones, and the fluids which circulate in them! Here the imagination loses itself, our ideas become confused, and we are incapable of giving form to such very small particles.

What still more claims our attention is, that the more we magnify, by means of glasses, the productions of nature, the more perfect and beautiful do they appear; while with works of art it is generally quite contrary; for, when these are seen through a microscope, we find them rough, coarse, and imperfect, though executed by the most able artists, and with the utmost care.

Thus the Almighty has impressed, even upon the smallest atom, the stamp of his infinity. The most subtle body is as a world, in which millions of parts unite, and are arranged in the most perfect order. What astonishing wisdom is that which operates with as much order and perfection in the minutest as in the largest works! How infinite that power which has brought out of nothing such a multitude of different bodies! And how gracious is that goodness which so richly displays itself in the most minute productions, seeing that each of them has its perfection and use.

Considerations like these tend to make us feel the limit of our capacity; the smallest insect, the least grain of dust, may convince us that there are thousands of things of which we are ignorant and cannot explain. Let him who boasts of his talents attempt to enumerate the parts of which the body of an animal a million times less than a grain is composed. Let him try to determine how minute one of those rays of light must be, when several millions of them can pass through an opening not larger than the eye of a needle. His ideas will soon be confused; and he will be obliged to acknowledge his ignorance, and confess the narrow limits of his capacity. How, then, can we be proud of our knowledge, and have the presumption to blame the decrees of Providence, or dispute the arrangements He has made in nature? It is our duty, and even our glory, to acknowledge our ignorance, and in all humility bow before the infinite God.

Washington's Psalm.

The Rev. Mr. Waldo, an old revolutionary veteran from Connecticut, who attended the celebration at Westfield, on the 4th, made himself quite interesting at the dinner table. He is now nearly ninety years old, but is in the vigor of a green old age, and was able to preach two sermons last Sabbath.

In his remarks he referred to the allusion made by the orator to Washington, and observed that he never heard even the name of that glorious chieftain and good man, "without feeling the cold chills through his whole system."

He remarked that there was a single incident that came within his personal knowledge, which he believed was not generally known. It was, that Washington, on the day that he assumed the command of the American army, at Cambridge, read and caused to be sung, the 101st Psalm, a portion of which we publish:

If I am raised to bear the sword,
I'll take my counsel from thy word;
Thy justice and thy heavenly grace
Shall be the pattern of my ways.

No sons of slander, rage, and strife,
Shall be companions of my life;
The haughty look, the heart of pride,
Within my doors shall ne'er abide.

I'll search the land and raise the just
To posts of honor, wealth, and trust;
The men that work thy holy will,
Shall be my friends and favorites still.

In vain shall sinners hope to rise
By flattering or malicious lies;
Nor while the innocent I guard,
Shall bold offenders e'er be spared.

The impious crew (that factious band)
Shall hide their heads or quit the land;
And all that break the public rest,
Where I have power, shall be suppressed.

This psalm the reverend worthy deaconed off to the company in true primitive style, a line at a time, which was sung to the tune of "Old Hundred," that tune being, as the old veteran said, "*just the thing*." Modern improvements in psalmody have almost obliterated the good old psalms and hymns with many of the tunes that the fathers sang with so much spirit and understanding. Such a psalm as the one quoted above would be deemed a political one, nowadays, and sorry are we to say it, very many ministers would hardly deem it a proper one to be sung on public occasions.

Influence of Cleanliness.

A neat, clean, fresh-aired, sweet, well-arranged, and well-situated house, exercises a moral as well as physical influence over its inmates, and makes the members of a family peaceable and considerate of the feelings and happiness of each other. The connection is obvious between the state of mind thus produced, and the habits of respect for others, and those higher duties and

obligations which no law can enforce. On the contrary, a filthy, squalid, noxious dwelling, rendered still more wretched by its noisome site, and in which none of the decencies of life can be observed, contributes to make its unfortunate inhabitants selfish, sensual, and regardless of the feelings of each other; the constant indulgence of such passions renders them reckless and brutal, and the transition is natural to propensities and habits incompatible with a respect for the propriety of others, or for the laws.

The Happiest Community.

What is the happiest community? What the city which should be chosen above all others as our home? It is that the members of which form one body, in which no class seeks a monopoly of honor and good, in which no class is a prey to others, in which there is a general desire that every human being may have opportunity to develop his powers. What is the happiest community? It is not that in which the goods of life are accumulated in a few hands, in which property sinks a great gulf between different ranks, in which one portion of society swells with pride, and the other is broken in spirit; but a community in which labor is respected, and the means of comfort and improvement are liberally diffused. It is not a community in which intelligence is developed in a few, while the many are given up to ignorance, superstition, and gross animal existence; but one in which the mind is so revered in every condition, that the opportunities of its culture are afforded to all. It is a community in which religion is not used to break the many into subjection; but is dispensed even to the poorest; to rescue them from the degrading influence of poverty, to give them generous sentiments and hopes, to exalt them from animals into men, into Christians, into children of God. This is a happy community where human nature is held in honor; where to rescue it from ignorance and crime, to give it an impulse toward knowledge, virtue, and happiness, is thought the chief end of the social union. The happy community is that in which its members care for one another, and in which there is especially an interest in the intellectual and moral improvement of all. That sympathy which provides for the outward wants of all, which sends supplies to the poor man's house, is a blessed fruit of Christianity, and it is happy where it prevails in, and binds together a city. The glory and happiness of a community consists in vigorous efforts, springing from love, sustained by faith, for the diffusion through all classes of intelligence, of selfcontrol, of thirst for knowledge, and for moral and religious growth. Here is the first end, the supreme interest, which a community should propose, and in achieving it all other interests are accomplished.—*Channing*.

Method is not less necessary in conversation than in writing.—*Addison*.

Turkish Gallantry.

A Mexican, when you praise his horse, immediately replies that the horse is at your service, which means no more than when in this country you write to a man that you are his "obedient, humble servant." A late Turkish ambassador in England, actually did what the Mexican phrase professes to do. When any lady happened to praise one of the handsome shawls that decorated his person, he immediately presented it to her. This led to a very general admiration of his excellency's shawls, and, in consequence, to a very great diminution of the ambassadorial wardrobe. At last, when his excellency's stock was reduced to the one he wore, upon a lady loudly expressing her admiration of its beauty, instead of his former reply, "Madam, it is at your service," he said, with Turkish composure, but with more than Turkish gallantry, "Madam, I am glad you like it; I shall wear it for your sake."

The conscience manifests itself in the feeling of obligation we experience, which precedes, attends, and follows our actions.

It is the giver, and not the gift, that engrosses the heart of the Christian.

Mathematical Department.**Questions.**

1. MR. EDITOR:—Several of your readers would like to see an *arithmetical* solution to the following question. It is taken from the miscellaneous examples at the close of the new edition of Ray's Arithmetic, Part 3d. I can solve the question readily by Algebra, but cannot work it by any process that I consider as properly arithmetical.

Yours,

JAMES P. ERWIN.

QUESTION.—A laborer cleared \$19 in 25 working days, by earning \$1.25 each day he worked, and spending 50 cents each day he was idle. How many days did he work?

QUESTION 2, BY THOMAS IMLEY.—A, B, and C are to share \$10000, in the ratio of one-third, one-fourth, and one-fifth respectively, but C dying, it is required to divide the whole sum properly between the other two.

QUESTION 3, BY A FRESHMAN.—A number is composed of three digits in geometrical progression, the whole number is to the number expressed by the digits in the place of tens and units as 31 to 6, and if 297 be added to the number, the order of the digits will be inverted. What is the number?

Solutions have been received to a part of the questions published in our last number. As we expect to receive others, we shall defer their publication until the appearance of the next number, when those and such others as we may receive will be disposed of. Solutions to the above questions will be published in No. 3 of the present volume.

NEW SCHOOL BOOK.

RAY'S ALGEBRA, PART FIRST,

On the Analytical and Inductive Method of Instruction; with numerous Practical Exercises.—Designed for Common Schools and Academies. Complete in one volume, 12mo., of 240 pages, Compiled for the Eclectic Series, by Dr. Ray, Professor of Mathematics in Woodward College.

RECENTLY PUBLISHED.

No better evidence is needed that this is an improvement on all similar treatises, than the high commendation it has received from the many intelligent instructors who have examined it. Its merits are rapidly gaining for it adoption, as the standard elementary text-book in Algebra in our best schools and academies.

The following are a few of the recommendations, which are daily accumulating in the hands of the publishers:

From J. H. FAIRCHILD, Professor of Mathematics in Oberlin College.

Professor Ray—Sir: I have read, with much satisfaction, your Algebra, Part First. It seems admirably adapted as an introduction to the study; and is such a book as no one but an experienced and successful teacher could produce. The demonstrations are sufficiently scientific, and yet not so abstract as to be unintelligible to the learner. Many authors seem to think that their reputation depends upon making their works above the comprehension of a beginner. Although some new work on algebra appears among us almost every month, yet yours was needed. I am pleased to see that the first edition is quite free from typographical errors, and that the language is, for the most part, logically and grammatically accurate; a remark which will not apply to all the works of algebra recently published in your city.

If you shall succeed as well in part second as in part first, the book will be welcomed by many instructors.

(Signed)

J. H. FAIRCHILD.

January 5, 1849.

From P. CARTER, Professor of Mathematics, etc., in Granville College.

I have examined, with much interest, the copy of Ray's Algebra presented to me by your politeness. As an elementary work for beginners, and especially for younger pupils, I consider it as one of the best with which I am acquainted. Like all the elementary works of Professor Ray, it is distinguished for its simplicity, clearness, and precision, and furnishes an excellent introduction to the larger and more difficult works of this beautiful science.

(Signed)

P. CARTER.

February 24, 1849.

Extract from a communication furnished for the "School Friend", by an accomplished teacher in the "CINCINNATI CENTRAL HIGH SCHOOL", in which Ray's Algebra is used.

"It is but a few months since this book was issued from the press, and although we are acquainted with a dozen other Algebras of similar pretensions, and no mean value, yet from the examination of no one of them have we risen with so much pleasure and satisfaction, as from the examination of this." * * * "In graduating the plan of his work, the author has shown great care and ingenuity, and in its execution, has manifested a familiarity with the wants and difficulties of young students, and a tact in obviating them, which has rarely been equaled. The principles are briefly stated, then illustrated and impressed on the mind by a numerous and choice selection of examples. All portions of the work bear ample testimony to the truth of a remark in the preface, that every page was carefully elaborated by many years of toil in the school-room. The statement and illustrations of the principles indicate that the ignorance and misapprehensions of the pupil were met and fathomed by a keen and watchful eye in the teacher, and the proper remedies applied, and that these remedies were tested by repeated trials through a long and systematic course of teaching, and finally recorded for the use of students yet to be."

From MR. GREEN, of the English and Classical Academy, Madison.

I have carefully examined Ray's Algebra, Part First. The arrangement adopted in it of the fundamental principles of the science is, no doubt, the best one. The demonstrations accompanying the rules are lucid and accurate, and the examples copious enough to impress them indelibly upon the mind of the pupil. From the character of the author's arithmetic, the public had reason to expect that an algebra from the same author would be a valuable contribution to this department of science, and, in the judgment of the writer, this expectation will not be disappointed.

October 16, 1848.

From MR. ZACHOS, Professor of Mathematics in Dr. Colton's Academy.

I have examined Ray's Elementary Algebra, and the best recommendation I can give it, is the fact that I have adopted it in my younger classes.

September 23, 1848.

(Signed)

J. C. ZACHOS.

From B. C. HOBBS, Superintendent of Friends' Boarding School, Richmond.

I consider Ray's Algebra, Part First, worthy of a place in every school. The author has fallen upon an ingenious method of securing a mental preparation, before the more difficult exercises of the slate are required. The work is clear and comprehensive, and a selection of superior formulae has been made for the solution of difficult problems. Could an objection be made to the work, it would be, that the subject is too much simplified. The cheapness of the work brings it within the means of every one.

Ninth Month, 20, 1848.

(Signed)

B. C. HOBBS.

From MR. S. FINDLEY, Principal of Chillicothe Academy.

After a careful examination of Ray's Algebra, Part First, I cheerfully recommend it as one of the best treatises in that department of science now extant. In its enunciation of rules it is concise and clear; in its demonstrations it is simple and philosophical; and its examples are numerous and varied: so that, in every respect, it excels as a theoretical and practical text-book for beginners, and as such is now in use in the Chillicothe Academy.

(Signed)

SAM'L FINDLEY.

February 26, 1849.

From MR. HOOKER, Teacher at Mount Carmel, Ohio.

Professor Ray—Respected sir: I have, for some time past, been examining your elementary work on Algebra; and can truly say, that, as a primary work, it is better suited (according to my opinion) for general use in schools, than any similar work with which I am acquainted. The transition from arithmetic to our primary works on algebra, is, generally, too great; and unless scholars have a "natural tact" for mathematics, their knowledge of numbers generally stops with arithmetic, as few have the courage to undertake to master a theoretical treatise on algebra. * * * I am glad to see you have made the change from arithmetic so gradual, and, at the same time so interesting. I have no doubt but your work will take precedence of all elementary treatises now in use in the Western States.

(Signed)

J. J. HOOKER.

February 28, 1849.

CINCINNATI PUBLIC SCHOOLS.

The following is the Report of the Committee on Text Books to the Board of Directors, [May 1, 1849.]

"That they have examined Ray's Algebra, Part First, and find it to be the cheapest and the best elementary work on the science of Algebra that they have used, or that has come under their inspection. It is of a higher order than most elementary works, and at the same time, it is very simple, commencing with seventeen pages of intellectual exercises, which serve as a connecting link between Arithmetic and Algebra. The whole work appears to be what the author says it is.—The result of much reflection, and the experience of many years in the school-room. The committee, therefore, recommend the adoption of the following resolution:

"Resolved, That Ray's Algebra, Part First, be adopted as a Text Book in the Common Schools of Cincinnati.

WM. PHILLIPS, JR.,
S. MOLLITER,

C. DAVENPORT,
A. L. BUSHNELL,

Committee on Text Books."

RAY'S ALGEBRA, PART FIRST, is for sale by booksellers generally.

Teachers of Algebra will be furnished, gratuitously, with copies for examination, on application to the publishers.

W. B. SMITH & CO.,

Publishers of the Eclectic Educational Series,
Cincinnati, O.

ABSTRACT OF THE
METEOROLOGICAL REGISTER,

KEPT AT

Woodward College, Cincinnati,
Lat. 39 deg. 6 minutes N.; Long. 84 deg. 27 minutes W.
150 feet above Low Water Mark in the Ohio.

BY JOSEPH RAY, M. D.

August, 1849.

Day of M.	Fähr. temp.			Barom.	Wind.		Weather.	Clearness of Sky.	Rain.
	Min.	Max.	Mean.		A. M.	P. M.			
1	57	78	66.7	29.394	n	e	1	fair	9
2	57	82	69.3	.453	do	do	1	do	9
3	59	89	76.3	.303	s	s	1	do	6
4	69	86	75.3	.284	do	do	1	do	7
5	67	92	77.8	.214	s	w	2	var'ble	6
6	68	86	76.0	.092	do	do	0	do	5
7	66	86	76.3	.310	do	do	1	do	5
8	70	87	75.8	.058	west	west	4	cloudy	0
9	65	73	76.7	.086	n	w	2	var'ble	1
10	56	81	67.8	.271	do	do	1	fair	9
11	56	80	68.7	.397	s	e	1	do	9
12	62	81	72.2	.395	s	s	1	var'ble	4
13	65	81	75.2	.240	s	w	1	do	1
14	68	82	71.7	.191	n	w	1	fair	7
15	58	79	67.8	.292	do	do	1	do	9
16	63	85	71.8	.259	s	w	1	do	7
17	64	82	74.7	.250	west	do	1	var'ble	1
18	68	80	72.3	.275	n	n	1	do	2
19	66	86	76.7	.216	s	n	1	fair	6
20	72	90	78.7	.234	n	e	1	do	9
21	66	87	75.0	.324	s	w	1	do	6
22	66	91	79.0	.275	do	do	1	var'ble	5
23	72	89	77.0	.221	west	n	1	fair	7
24	64	88	73.7	.304	n	w	1	clear	10
25	62	88	74.0	.314	s	s	1	do	10
26	66	89	77.0	.339	s	w	1	fair	6
27	68	85	74.5	.339	do	n	1	var'ble	3
28	67	84	75.2	.276	west	do	2	do	1
29	70	85	76.3	.277	s	w	1	do	5
30	77	89	77.8	.248	do	do	1	fair	7
31	60	69	62.5	.318	do	n	1	var'ble	2

EXPLANATION.—The 1st column contains the day of the month; the 2d the minimum or least height of the thermometer, during the twenty-four hours beginning with the dawn of each day; the 3d the maximum, or greatest height during the same period; the 4th the mean or average temperature of the day, reckoning from sunrise to sunrise; the 5th the mean height of the barometer, corrected for capillarity, and reduced to the temperature of freezing water. In estimating the force of the wind, 0 denotes calm, 1 a gentle breeze, 2 a strong breeze, 3 a light wind, 4 a strong wind, and 5 a storm. In estimating the clearness of the sky, 10 denotes entire clearness, or that which is nearly so, and the other figures, from 0 to 10, the corresponding proportions of clearness. The other columns need no explanation.

SUMMARY.—

Least height of Thermometer, 57 deg.

Greatest height of do 92

Monthly range of do 35

Least daily variation of do 8

Greatest daily variation of do 30

Mean temperature of month, 73.5

do do at sunrise, 65.1

do do at 2 P. M. 84.2

Coldest day, August 31.

Mean temperature of coldest day, 62.5

Warmest day, August 22.

Mean temp. of warmest day, 79

Minimum height of Barometer, 28.981 inches

Maximum do do 29.453 do

Range of do do .472 do

Mean height of do do 29.279 do

No. of days of rain, 4.

Perpendicular depth of rain, 4.41 in.

WEATHER.—Clear and fair, 17 days; variable thirteen days; cloudy, 1 day.

WIND.—N. 1 day; N. E. 2½ days; E. 1 day; S. E. 1½ days; S. 5½ days; S. W. 9½ days; W. 2½ days; N. W. 8 days.

MEMORANDA.—1st and 2d, fair and pleasant; 3d, warm, shower at night; 5th, very warm, shower 6½ P. M. and 9 to 10 P. M.; 6th and 7th, warm and variable; 8th, showery 10 to 11 A. M., heavy rain 3½ to 4 P. M., about nine-tenths of an inch falling in 30 minutes; very heavy rain and wind in the night; 9th, variable, with a few drops of rain; 10th to 15th, fair, variable, and pleasant; 13th, shower 1 to 1½ P. M., drizzly until 4 P. M., heavy rain 10 to 11½ P. M.; from the 13th to the close of the month, the weather was dry and mostly fair, with a few warm days.

OBSERVATION quantity of for the same the weather 13th. From was no rain a pleasant but, consequence, annoyance, was not so the weather health of the fine market season of the

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Attention work, from CROZET ing the us teach the philosophy student. ally laid ousing fac with a mo plication of a thore vances he "steep as sympathy ity, enabl impossibl

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OBSERVATIONS.—Both the mean temperature and the quantity of rain is very near the same as the average for the same month the last fifteen years. On the whole, the weather was unusually fine, especially after the 13th. From this period to the close of the month, there was no rain except a few drops. There was generally a pleasant breeze, without sufficient wind to render the dust, consequent upon the absence of rain, a source of annoyance, and, with only a few exceptions, the heat was not so great as to be uncomfortable. The state of the weather, in connection with the generally excellent health of the citizens, and the abundant supplies of a fine market, rendered the city unusually pleasant at this season of the year.

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